



HEART SERUM

Spiritual Remedies on Dua,
Ramadan & Healing

Based on Private Sessions with
**Dr. Waleed Basyouni, Omar Suleiman,
and Yasmin Mogahed**

INTRODUCTION

The heart is a peculiar thing.

Sometimes it flutters. Other times it sinks.

Some wear it on their sleeves. While others hide it deep.

Often, we're not sure *why* we feel the way we do, like our emotions have a "mind" of their own.

The Prophet ﷺ said, "Hearts are between two of the fingers of the Most Merciful, and He controls them." [Sunan Ibn Majah]

So for the ailing, the broken, or the sleeping heart - what is the remedy?

We've asked three of our respected teachers: Shaykh Waleed Basyouni, Shaykh Omar Suleiman, and Ustadha Yasmin Mogahed.



Waleed Basyouni

SWEETNESS OF DUA

There's a woman in my family I admire most and aspire to be like.

It isn't her recitation of Quran or her ability to wake up for Qiyam every night.

What really amazes me about her is her relationship with Dua. Her time spent in sujood is as long as her recitation of Quran - just like the

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description of the Prophet's salah.

That joy she feels in sujood is all spent tasting the sweetness of Dua.

A man once called me from a different city asking to visit me. He had a personal crisis: he hated the sins he was committing and needed help.

I was frank with him: "I can't help you, but there is someone I recommend you speak to."

Hopeful, he asked WHO? I simply responded, "Allah."

Now some may feel like that answer doesn't suffice. But it is in fact the best advice you could ever receive.

Use your own language, your own words, and tell Him everything and anything you want. Because it is only He (swt) that can change your heart.

Dua is the only way to get close to Allah, and there is nothing more dear to Him than you reaching out to Him in Dua.

It is the essence, the crown, and the epitome of 'Ibadah. Because when you raise your hands to Allah, you acknowledge your need for Him alone. This is when you realize your nature, the nature of your relationship with Allah, and that is when Allah will bless you.

Don't ever think you can go through life on your own. Just because you're able to put food on the table and clothes on your back, does not mean you're self sufficient.

Provision (Rizq) isn't just food and wealth; it comes in the form of manners, happiness, guidance, and worship. Everything is Rizq.

The more you know Allah, the greater your Dua will be. He is the One who answers you, loves you, sees you, hears you and the One who is closest to you.

If a Dua you make doesn't manifest right away, then when you know Allah, you know it isn't because He's stingy, that He can't do it for you, or that He wants you to suffer (*may Allah protect us from that kind of thinking*). When you know Allah, you know that the answer will come when the time is right for you in a way that is even better than you asked.

When Yunus was in trouble in the belly of the whale, the Angels said, "we recognize this voice, but we don't recognize the location it's coming from."

Do the Angels recognize your voice in Dua? Know that Allah wants to hear your voice, so increase in supplication.

Plant your feet in the ground, and your heart in the sky.



Omar Suleiman

SWEETNESS OF RAMADAN

Welcome Ramadan. It's that time of year when Muslims seem excited to welcome a month of blessing.

But there are so many who are secretly apprehensive.

Ramadan can mean fatigue, burden, and constriction. That's because, throughout the year, we have not accustomed our bodies and souls to this level of worship.

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You see, just like a sick body cannot enjoy its food, a sick heart cannot enjoy its Ibadah.

Be careful, however. Ibn Hajar said that it is a major sin to not long for Ramadan and to wait for it to leave.

I don't believe Muslims who struggle with Ramadan suffer from a dead heart, nor do they suffer from locks on their hearts (as described in Quran).

Rather the problem is a *sleeping* heart. We simply need to shake it a little and wake it up - and that is the beauty of Ramadan.

The goal of Ramadan is to gain a sense of Taqwa and transfer it beyond Ramadan - all year round. That is simply it.

If you suffer from a mid-Ramadan dip, then it's because we started off the month by taking on unrealistic habits. It's noble, but it's hard to keep them up.

The Prophet ﷺ said, "Take on only as much as you can of good deeds, for the best of deeds is that which is done consistently, even if it is little." [Sunan Ibn Majah]

Do your basic things right, and when you get the daily regiment locked down, then and only then, move on to the next.

There are those who are trying and they *do* recognize that Ramadan is special, but aren't getting the spiritual boost they were hoping. This is considered heedlessness.

If Ramadan is not making you more aware of your sins, then it's not

achieving your Taqwa. The first step, then, is to abandon sins, the obstacles between you and Allah. In this case, the first step isn't to increase in Ibadah.

Work on your character flaws and build good qualities.

In Ramadan, you have to sit with yourself. Allah's removed all the distractions (food, drink and intimacy). It isn't about getting to the end of Quran or standing in Taraweeh. It's to sit with yourself and take yourself into account.

Don't feel guilty about not feeling a spiritual high. Because that one-time experience, that out-of-body experience, isn't the goal.

The goal is the change in you, the commitment to sustainable change throughout the year.

It's the simple things like moving an obstacle from the road or giving water to a dog. These are the stories we hear about people entering Jannah. So accustom yourself to good, so that good things become your subconscious behavior.

It isn't about how many tears you shed, because biologically there are those who are more accustomed to crying than others. Don't obsess with that experience. When you focus on goodness, that change will come.

The Sahaba themselves experienced dips in their motivation at different times of their lives. It's natural to have peaks and low points, so long as your low point does not sacrifice the mandatory and indulge in haram.

The Prophet ﷺ approached his ibadah with a sense of excitement and relief; not a burden, but an escape from the burdens of life.

When you give your Salah its time, your Dua its time, your Dhikr its time, you too will eventually begin to enjoy it. Take 2-3 minutes before prayer to remind yourself that you're about to talk to Allah, your Creator.

Approach it as your last interview with Allah before the Day of Judgement. Treat it with more glory and respect, so that you're not thinking about what comes after, the next task in the day, and the things that take you out of Salah.



Yasmin Mogahed

SWEETNESS OF HEALING

The nature of this world is that it's not perfect. That means we will at times go through pain, but not everyone goes through the process of healing.

From the start of our lives, we go through a process of pain in order to learn and grow. A baby must leave the comfort of the womb to enter this world. A toddler must learn to stand and fall, stand and fall, stand and fall, in order to walk.

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Within our community, there are two extremes to understanding pain.

One extreme is to suppress the pain and pretend it'll go away. We put on a happy face and almost photoshop our lives on social media to appear to have a happy life.

If we did that with a gunshot wound, it will only get worse. It'll get infected and eventually the entire leg will need amputation.

Another extreme is to constantly return to the pain, not getting past what it is that hurt them. When a wound begins to heal, Allah created a scab to protect it while it heals. But there are those who can't resist picking at that scab, not allowing that would to heal.

In this scenario, Shaytan comes to the person to continuously remind them of the incident. If it is something you did wrong, then you wallow in that guilt until it turns into despair. Being stuck in that wound, preventing you from simply seeking forgiveness and moving on.

The middle path, the proper way to heal, is twofold.

1. Acknowledge you have the wound. Some say that time heals all wounds, but that is not the case if you pretend it's not there.
2. Treat the wound. Then and only then can you say time heals.

To treat the wound, direct your entire heart and soul towards Allah in Dua.

Simply by coming closer to Allah with your tears and complaints is already the greatest gift of healing. Break down before Allah, because this is acknowledging your wound.

The Prophet ﷺ said his most difficult day was the day of Taif. It was in the Year of Sadness, the day he was violently chased out of the city of Taif.

Bleeding and badly hurt, he turned to Allah saying,

"To You, my Lord, I complain of my weakness, lack of support and the humiliation I am made to receive. Most Compassionate and Merciful! You are the Lord of the weak, and you are my Lord." To whom do You leave me? To a distant person who receives me with hostility? Or to an enemy You have given power over me? As long as you are not displeased with me, I do not care what I face. I would, however, be much happier with Your mercy. I seek refuge in the light of Your face by which all darkness is dispelled and both this life and the life to come are put in their right course against incurring your wrath or being the subject of your anger. To You I submit, until I earn Your pleasure. Everything is powerless without your support."

From this Dua, we learn the focus of the Prophet ﷺ - all he cared for was the pleasure of Allah, after admitting his own pain and weakness.

In that calling out to Allah, we must admit our need. We can't turn to Allah with a sense of false strength, pretending to be ok. You have break to Allah. It's different from being broken.

Breaking to Allah is what builds and rebuilds you even stronger. That only happens when you're honest with Allah, without a sense of false bravery.

What happens next in the story of Taif also teaches us the next step in the

healing process. The Angels came to the Prophet ﷺ offering to destroy the people of Taif. This was a legitimate act of revenge sanctioned by Allah. In other words, had the Prophet ﷺ agreed to this, he would have had every right.

But that is not what he chose. He refused in hopes that from the people of Taif will come a generation who will believe and worship Allah.

When we get hurt, our focus is on our ego. We focus so much on our pain that we can't see outside of it, and in that state we stunt our own healing.

One can understand why, but we end up making it worse for ourself, picking at the scab.

Through forgiveness, we see something bigger, we grow out of that wound.

However, it is important to state here that this does not delegitimize your pain and sadness. Our emotions are legitimate because they are created by Allah.

It is a dangerous statement to make that a believe should never be sad. The Prophets themselves felt sadness; in fact the day fo Taif happened in the Year of Sadness!

Allah does not ask us to suppress our emotions because they serve a purpose.

Yaqub lost Yusuf and went blind out of sadness. This negates the myth that crying and grief is from a lack of faith or patience.

Rather, crying to Allah is the fastest way of healing. It is described in Quran as the state of *tadarru'* - a state of humility and need for Allah.

A believer will feel sad at times, but a believer should not despair. Despair and hopelessness is from Shaytan.

This is what faith (Iman) does for a believer - it turns us to the power of Dua. The core of Dua is hope in Allah.

One of the biggest mistakes we make in our Dua is to restricting Allah. Allah's provision is endless and nothing is impossible for Him.

Zakariyah learned from Maryam this important lesson. When he saw she received provision straight from Allah (fruits out of season), he asked Allah for a child even though he was old and his wife barren.

Never limit the ability of Allah to provide for you. Never limit the mercy of Allah.

When you ask, ask without restriction.

The key to Dua is hope. Never lose it.